

A Weekly Family

Newspaper—Devoted to Literature, Local and General News, Agriculture

and the Markets.

Y. ROBINSON & LOCKE.

PLY

MOUTH, OHIO, SATURDAY MORNING, OCTOBER 6, 1855

VOLUME II. NO. 52.

THE SHOEMAKER.

"Act well your part—there all the honor lies." The shoemaker sat amid wax and leather. With lapstone over his knee. Where snug in his shop, he defied all weather. Drawers his quarters and sole together. A happy old man was he.

This happy old man was so wise and knowing. The worth of his time he knew. He bristled his ends and kept them going. And let to each moment a stitch was owing. Until he got round the shoe.

Of every deed his wax was sealing. The closing was firm and fast. The prick of his awl never caused a feeling Of pain to the toe; and his skill in healing Was perfect and true to the last.

Whenever you gave him a foot to measure, With gentle and skillful hand. He took his proportions with looks of pleasure. As if you were giving him costliest treasure. Or dubbing him lord of the land.

And many a one did he save from getting A fever, or cold, or cough. For many a foot did he save from wetting. When, whether in water or snow 'twas setting. His shoeing would keep them off.

When finished was his making and mending. With quick hope and a peaceful breast. Resigning his awl, as his thread was ending. Passed from his bench to the grave descending. As high as a king to his rest.

Miscellaneous.

TRIALS OF A HOUSEKEEPER.

BY HARRIET BECHER STOWE.

I have a detail of very homely grievances to present; but such as they are, many a heart will feel them to be heavy; the trials of a housekeeper. "Poh!" says one of the lords of creation taking his cigar out of his mouth, and twirling it between his two fingers, "what a fuss these women do make of this simple matter of managing a family! I can't see for my life as there is anything extraordinary in this matter of housekeeping; only three meals a day to be got and cleared off, and it really seems to take up the whole of their mind from morning to night. I could keep house without so much of a flurry, I know."

Now, prithee, good brother listen to my story, and see how much you know about it. I came to this enlightened West about a year since, and was duly established in a comfortably country residence, within a mile and half of the city, and there commenced the enjoyment of domestic felicity. I had been married about three months, and had been previously in love in the most approved romantic way, with all the properties of moonlight walks, serenades, sentimental billet doux, and everlasting attachment. After having been allowed, as I said, about three months to get over this sort of thing, and to prepare for realities, I was located for life, as aforesaid. My family consisted of myself and husband, a female friend as a visitor, and two brothers of my good man, who were engaged in business. I pass over the two or three first days spent in that process of hammering boxes, breaking crockery, knocking things down and picking them up again, which is commonly called getting to housekeeping. As usual carpets were sewed and stretched, laid down and taken up to be sewed over, things were formed and reformed, transformed and conformed, till settled order began to appear. But now came up the great point of all.

During our confusion we had cooked and eaten our meals in a very miscellaneous and pastoral manner, eating now from the top of a barrel, and now from a fireboard laid on two chairs, and drinking some from tea cups, and some from saucers, and some from a pitcher big enough to be drowned in; and sleeping, some on sofas, and some on straggling beds and mattresses thrown down here and there, wherever there was room. All these pleasant barbarities were now at end.—The house was in order, the dishes put up in their places, three regular meals were to be administered in one day and all in an orderly civilized form; beds were to be made, rooms swept and dusted, dishes washed, knives scoured, and all the et cetera to be attended to. Now for getting "help," as Mrs. Trolope says; and where and how are we to get it. We knew very few persons in the city;—and how were we to accomplish this matter? At length the "house of employment" was mentioned; and my husband was dispatched thither regularly every day for a week, while I, in the mean time, was nearly dispatched by the abundance of work at home. At length, one evening when I was sitting completely exhausted, thinking of resorting to the last feminine expedient for supporting life, viz., a good fit of crying, my husband made his appearance, with a most triumphant air, at the door.

"There, Margaret, I have got you a couple at last—cook and chambermaid."

So saying, he furnished open the door, and gave to my view the picture of a little dry, snuffy-looking old woman, and a great, staring Dutch girl, in a green bonnet, with red ribbons, with mouth wide open, and hands and feet that would have made a Greek sculptor open his mouth too. I addressed forthwith a few words of encouragement to each of this uncultivated looking couple, and proceeded to ask their names; and forthwith the old woman began to snuffle and to wipe her face with what was left of an old, silk pocket-handkerchief preparatory to speaking, while the young lady opened her mouth wider, and looked around with a frightened air, as if meditating an escape. After some preliminaries, however, I found out that my old woman was Mrs. Tibbins, and my Hebe's name was Katterin; also, that she knew much more Dutch than English, and not any too much of either. The old lady was the cook. I ventured a few inquiries:

"Had she ever cooked?"

"Yes, ma'am, she lived in two or three places in the city."

"I suspect, my dear," said my husband, confidently, "that she is an experienced cook, and so your troubles are over;" and he went to reading his newspaper.

I said no more, but determined to wait till morning. The breakfast, to be sure, did not do much honor to the talents of my official; but it was the first time, and the place was new to her. After breakfast was cleared away, I proceeded to give directions for dinner; it was merely a plain joint of meat, I said, to be roasted in the tin oven. The experienced cook looked with a stare of entire vacancy. "The tin oven?" I repeated, "stands there," and pointed to it. She walked up to it, and touched it with such an appearance of suspicion,

as if it had been an electric battery, and then looked around at me with such a look of hopeless ignorance, that my soul was moved.

"I never saw one of them things before," said she.

"Never saw a tin oven?" I exclaimed. "I thought you said you had cooked in two or three families."

"They does not have such things as them, though," rejoined my old lady.

Nothing was to be done of course, but to instruct her into the philosophy of the case; and having spitted the joint, and given numberless directions, I walked off to my room to superintend the operations of Katterin, to whom I had committed the making of my bed, and the sweeping of my room, it never having come into my head that there could be a wrong way of making a bed; and to this day it is a marvel to me how any one could arrange pillows and quilts to make such a nondescript appearance as mine now presented. One glance showed me that Katterin was "just caught," and that I had as much to do in her department as in that of my old lady. Just then the door-bell rang.

"O, there is the door-bell," I exclaimed. "Run, Katterin, and show them into the parlor."

Katterin started to run as directed, and then stopped and stood looking round on all the doors and on me, with a woefully puzzled air.

"The street door," said I, pointing towards the entry.

Katterin blundered into the entry, and stood gazing with a look of stupid wonder at the bell ringing without hands, while I went to the door and let in the company before she could be fairly made to understand the connection between the ringing and the phenomenon of admission. As dinner time approached I sent word to my kitchen to have it set on; but, recollecting the state of the heads of department there, I soon followed my own orders. I found the tin oven standing out in the middle of the kitchen, and my cook seated a la Turk in front of it, contemplating the roast meat with full as puzzled an air as in the morning. I once more explained the mystery of taking it off, assisted her to get it on to the platter, though somewhat cooled by having been so long set out for inspection. I was standing holding the spit in my hands, when Katterin, who had heard the door-bell ring, and was determined this time to be in season, ran into the hall, and soon returned, opened the kitchen door, and politely ushered three or four very fashionable looking ladies, exclaiming:

"Here she is."

As these strangers from the city, who had come to make their first call, this introduction was far from proving an eligible one; the look of thunderstruck astonishment with which I greeted their first appearance, as I stood brandishing the spit and the terrified snuffling and staring at poor Mrs. Tibbins, who again had recourse to her old pocket-handkerchief, almost entirely vanquished their gravity, and it was evident that they were on the point of a broad laugh; so recovering my self-possession, I apologized, and led the way to the parlor. Let me these few incidents be a specimen of the mortal weeks that I spent with these "helps," during which time I did almost as much work, with twice as much anxiety as when there was nobody there; and yet everything went wrong besides. The young gentlemen complained of the streaks of starch grained to their collars, and the streaks of black ironed into their dickies, while one week every pocket handkerchief in the house was stained so stiff that you might as well have carried an earthen plate in your pocket; the tumblers looked muddy, the plates were never washed clean or wiped dry unless I attended to each one, and as to eating and drinking, we experienced a variety that we had not before considered possible. At length the old woman vanished from the stage, and was succeeded by a knowing, active damsel, with a temporary steel trap, who remained with me just one week, and then went off in a fit of spite. To her, succeeded a rosy good natured merry lass, who broke the crockery, burned the dinner, tore the clothes in ironing and knocked down everything that stood in her way about the house, without at all decomposing herself about the matter. One night she took the stopper from a barrel of molasses, and came off singing up stairs, while the molasses ran soberly out into the cellar bottom all night, till by morning it was in a state of universal emancipation. Having done this, and also dispatched an entire set of tea things by letting the water fall, she one day made her disappearance. Then, for a wonder, there fell to my lot a dry efficient (trained, English girl; pretty and genteel, and neat, and knowing how to do everything. "Now," said I to myself, "I shall rest from my labors." Everything about the house began to go right, and looked as clean and genteel as Mary's own pretty self. But, alas! this period of repose was interrupted by the vision of a clever, trim looking young man, who, for some weeks, could be heard scraping his boots at the kitchen door every Sunday night; and, at last, Miss Mary, with some smiling and blushing, gave me to understand that she must leave in two weeks.

"Why, Mary," said I, feeling a little mischievous, "don't you like the place?"

"O, yes, ma'am."

"Then why do you look for another?"

"I am not a going to another place."

"What, Mary, are you going to learn a trade?"

"No, ma'am."

"Why, then, what do you mean to do?"

"I expect to keep house myself, ma'am," said she laughing and blushing.

"Oh, ho!" said I, "that is it!"—and so in two weeks I lost the best little girl in the world; peace to her memory.

After this came an interregnum, which put me in mind of the chapter in Chronicles that I used to read with great delight when a child, where Basha, and Elah, and Tibni, and Zimri, and Omri, one after the other, came to the throne of Israel all in the compass of a half a dozen verses. We had old women who staid here a week, and went away with a misery in her tooth; one cook, who came at night and went off before light in the morning; one very clever girl, who stayed a month, and then went away because her mother was sick; another, who stayed six weeks, and was taken with the fever herself; and during all this time, who can speak the damage and destruction wrought in the domestic paraphernalia by passing through these multiplied hands? What shall we do? Shall we give up houses, have no furniture to take care of, keep merely a bag of meal, a porridge pot, and a pudding stick, and sit in your tent door, in real patriarchal independence?—

What shall we do?

From the New York Evening Post.

FREEDOM vs SLAVERY.

To the Editors of the Evening Post:

Gentlemen: Having been many years a reader of the Evening Post, and believing it strongly attached to the principle of democratic freedom, I have ventured this communication on the present aspect of our political affairs.

No reflecting mind, attached to freedom, can be indifferent to the influences that now threaten the principles of democracy.

Slavery and freedom are antagonistic. It is impossible that they harmonize. Their object and interest are adverse to each other, and they work accordingly. Civil and political freedom secures to individuals the right and dignity of labor, and thereby opens the field for every honorable employment that promises the promotion of private interest and happiness. In this condition the energy of the individual man leads him to prosecute every laudable enterprise and industry that offers beneficial result. And as national growth and prosperity are but the aggregate of individual effort, it necessarily follows that whatever best promotes individual enterprise, best promotes national growth.

The labor of a freeman is better directed, more active, and its results more frugally cared for, than that of a slave. This is too obvious to need discussion. The state, therefore, must suffer in its growth and prosperity when its labor is performed by slaves. The only party benefited by slavery is the slave holder. All other portions of citizens and the state at large suffer. The history of our country abundantly proves this.

The citizens of a slave state, other than the slaveholders, suffer in caste. The free laborer in a slave state, though white, is regarded as a degraded man, hardly holding the respect of a slave. Here a serious blow is struck at an essential principle of freedom, as no great degree of political freedom can be enjoyed in any state where labor is not respected. In vain do we inquire, "what institutions are established in slave states, to promote the education and improvement of free laborers?"

In our slave states the African is doomed to the labor. Thus far no effort has been made to bring laboring white men under the direct yoke of the taskmaster. They hold a nominal freedom, with the low estimate of a degraded caste, that shuts up nearly every particle of laudable ambition.—The mechanic rises a little higher than the laborer. The merchant takes the next step, and the professional man ascends to the next above him, the slave holder on the top, looking down upon and governing all the rest.

In a slave state property will mainly be controlled by slaveholders, and hence they give the tone to business and enterprise, and, as must be expected, they act as a united body in all matters of business and politics that affect the interests of slaveholders—and find it no difficult thing to control all the other castes of their society. This is manifest from the history of the slave states of this country. In round numbers the slaves, in the aggregate of all the slave states, are about half the number of free persons—and of the free persons, about one in fifteen are slaveholders. It may appear singular, that in a country claiming to have free government, so small a proportion should completely control their political condition, and shape to their own purpose every measure that enures to the benefit of the one in fifteen.

So far we have regarded slavery as a state affair, and its influence on the (technically) free men in slave states. If such, imagining them selves free, are content to be subservient to the interest and dictation of one-fifteenth of their number, we in the free states must leave them to their choice—and let us no more wonder at the maintenance of aristocratic power in other countries, where the few govern the many and bring them into subordination to their interests. It is the result of decided unity of action, always prompted by self interest, and never fails to make all other questions subservient to the main object. If submitted to a vote, under circumstances to admit an expression of real sentiment, there is no doubt a large majority of the citizens in the states of Delaware, Maryland, Virginia, Kentucky, Missouri, and probably others, would decide for freedom, and the abolition of slavery in those states. But the power of the slaveholders (though small in numbers) is so strong that rarely a man can be found in those states bold enough to utter a word in favor of freedom—except the slaveholder—and there is no leading intellect to form the basis of combined action, unless it be the love of freedom, and this is not strong enough in the slave states to secure unity of action, and hence all but slaveholders submit to a degraded caste.

But we have demonstration of the power of slaveholders in their political action beyond the limits of their own states, and it is this we desire mainly to examine.

The slave states (in round number) contain six millions of (technically) free population, and the free states thirteen millions, or over two to one. In the general government, the small body of slaveholders control public affairs so completely that a tide-water, a deputy postmaster, no less (except in degree of importance) than a judge of the Supreme Court, or a foreign minister, must subscribe to the policy and measures of the slave holder, in order to secure his appointment, even in a free state. To such extent is this carried, that a man's democracy is declared forfeited, and he is declared an enemy of the Union and constitution, if he fails to maintain that democracy and slavery are synonymous terms.

In former days slavery was regarded local, dependent on state laws and confined to state limits. Now the constitution of the general government, (where the word slave does not occur,) is claimed to be the very guardian of slavery, and that if it does not support the present condition and all the extension the slave holders desire, it is not worth preserving and must go down. In plain language, the union of these states must be broken up, or less the slave holders (about one in forty of the people,) can have their way. The people of these states, if the slave holders' view is correct, must have been under a great delusion, in supposing they lived under a constitution formed to maintain the principles of freedom.

Whatever may be the authority of the constitution, it is clear that those holding at this time the government, regard it as their most essential object, to administer to the support, extension and perpetuation of the slaveholders' interest. At first, this appears strange, that in a country professing to be free, so small a portion of its citizens should control the mass of population. But it only proves the power of united action. This draws other interests to co-operate with the slave

holder. Politicians of the free states see the strength of this body of united men, and for the emoluments of political power join the slaveholding party, and prove false to their constituents and their professions, and strive to hide the real character of their delinquency by false and plausible issues, coupled with bold professions of democracy, while they are undermining the very foundations of freedom.

Men in all kinds of trade desire to be on good terms, and not to hazard the chances of business; there will be no small number in this class that will not hazard this to secure so remote a thing as political freedom appears to them, and therefore throw their influence into the slaveholders' party. Then there are many men who have no direct object of politics or trade, that regard the institution of slavery as conservative, and desire that it may be extended as a check to democracy; they have a dread of political power in the masses of men. It is abundantly evident the slaveholders' party, from the sources mentioned, can rely on a powerful auxiliary force; and we deceive ourselves if we suppose they are not powerful. They have already become so impressed with the consciousness of their strength as to claim their peculiar views to be a test of democracy, and even for the stability of our government.

Active politicians in the free states, who have been grown and nurtured by the democracy, and some of them to gray hairs, are among the most zealous advocates for the union of democracy and slavery. They enter into all the slaveholders' schemes, whether they proceed on constitutional claims or by lawless violence, against all that freedom holds dear, or by the incarceration of an untried and innocent citizen; and all in the name of democracy, claimed in tones of vociferated logic. No article do these leave untried to convince the masses that this is the true democracy. But this is no new article in struggles to destroy freedom. The color and authority of names has always been powerful. Democracy is a name declared to the mass of men in the free states, and hence the enemies of freedom will claim it as their standard so long as they may be able to practice the deception on the people, and lead them to use their efforts to destroy the principles they cherish, and so establish the slaveholders' power, at the expense of freedom.

At the present time, the southern or slaveholding party rule these states. In this rule they have taken bold measures; they threaten to destroy the Union, if they cannot have their way. They are bold, and timid people are fearful of their threats, and do what they can to resist opposition to their plans. And it is a matter of great concern, whether there can be any efficient action to secure the principles of freedom against the combined elements that now threaten to undermine them. It is not the freedom of the African race that is now under discussion; it is the freedom of the whites, that will be further encroached upon, if the slaveholders' party continue to hold the power of the government as they now do.

We are told there must be no sectional party at the North. It will be dangerous—dangerous to what? No doubt to the slaveholders' party at the South, now in the ascendancy, and who do not desire a counteracting party at the North. It is not proper or necessary to interfere with the rights of the slave states, as to their internal policy, but surely the North have a right to maintain the principles of freedom, if they take as efficient interest to do so. The great question is, will they make the necessary effort? We are there are more or less men in the great political parties who count the slaveholders' smile, and in various ways, especially by conventional proceedings, either boldly go over to slavery, or smother their position, as they deem necessary, to deceive their constituents.

When the great mass of men see the full bearing of this slavery question, there will be no doubt of the result. Then the political sophistry, now so ingeniously thrown before the people, will be scattered, and they will not submit to a degraded caste, when they realize they are controlled and governed by a small body of slaveholders. This is now the case with the non-slaveholding whites in the slave states; and in so much as relates to the general government, with the whole of them in the United States.

Already this influence is felt in the free state governments. Recent events have developed this, in a measure, that thirty years ago would have produced an insurrection.

No candid, intelligent mind, imbued with the love of freedom, can survey the present political position of our country, without feeling deep alarm. And still it is evident the mind of our people generally, does not fully appreciate our condition. As yet, it has not disturbed the free states, in the pursuits of business, and men are everywhere full of activity, and absorbed in individual enterprise. It is the policy of those who, in the free states, co-operate with the slaveholding party, to maintain the impression that we, in the free states, have no interest in the question of slavery. If they can maintain this impression a few years longer, their power, now ruling the country, will be concentrated and strengthened to such a degree that the friends of freedom may awake too late.

The government is the organized power of a country, and all history shows the superiority of its efficiency over voluntary effort. It conducts affairs with system—brings to its aid strong interests, and usually holds the timid in co-operation or neutrality. We have sufficient evidence of this. If a fugitive slave is to be captured, the effort of every officer of the government is speedily in aid. But a band of armed men invade a free territory, under the special charge of the government, drive the election judges from their seats, or intimidate them, and the legal electors are driven from their rights by violence. Public indignation is aroused in the free states by these attacks, which break up the very foundations of free government, and yet the only action of the government has been to dismiss the officer who remonstrated against the outrage. It is not worth while to complain of the auxiliaries in the free states to the slave interest; they act on the same basis of self interest as do the slaveholders. It is the same in all combinations to establish aristocratic or stronger governments—the object being to render the many subservient to the few.

Freedom, or what we understand to be a Government that maintains equal political rights to all, has never had a long reign in any age or any country. Our country has had the finest prospect heretofore enjoyed of maintaining it to a good old age, and may still hold that prospect, if the power and influence of slavery can be con-

ned to the slave states, and those states compelled to hold in the federal government an influence only equal to their representation. This will be the case when it is no longer necessary for a man in the free states, in order to obtain the appointment of a deputy postmaster, to proclaim his allegiance to the slaveholders' policy. This is the point—How shall the free states regain their equality, and hold their just influence in the general government? Not certainly by any proceeding to interfere with the constitutional rights of the slave states. We do not object to the appointment of slaveholding postmasters in the slave states, and we have a right to ask that all local officers and agents of the general government in the free states shall have the right of holding the sentiments of freemen. If we cannot do this we have no claim to the title.

It is obvious that the slaveholders are now the basis of an aristocracy, already bold and exacting, that must, if not checked, subvert the long-cherished principles of individual freedom in this country. Can they be checked? A question of deep importance. They will gather additional forces by time; more auxiliaries will be found, and to defer the struggle will increase its intensity.

In regard to the means of the free states to make successful resistance to the slave party, it will be to consider the difficulties; for it has been well said, Freedom is the price of perpetual vigilance. It struggles have always been attended with discordant views among its friends. In its ranks are found the ultra men, ardent and uncompromising, unwilling to do a little good, and usually wasting their strength in an impracticable reaching after objects that fail to secure the co-operation of the prudent friends of the cause.

Men who have long acted and been identified with the democratic party, considering democracy as expressing the very element of freedom, and as necessarily hostile to every form of aristocracy, are slow to believe that any party acting under the name, can be used to subvert the fundamental principles which the term implies; and doubtless, large numbers of them will feel so much repugnance to acting with any other organization, that they will linger, even against their own convictions, and though decided friends of freedom, will be slow to see that a name they hold in veneration is perverted, to destroy the very object its name imports.

Other political parties will have more or less the tenacity of attachment to their own organization and peculiar issues, and be slow to see the propriety of uniting with others in order more effectually to resist a great evil, which concerns, in an eminent degree, the interest of the masses in all political parties in the free states. For if the current of freedom cannot flow securely in the free states, their party organizations will be of little avail.

There are numerous friends of freedom who do not see its danger in a degree sufficient to lay aside for the time other issues that are comparatively of little importance, and these will be slowly won, and cause more or less division on the great question of political freedom. It is clear such an organization as will secure power to check the united action of the slaveholders' party. It is, however, believed these embarrassments will be overcome, and that there is sufficient appreciation of the principles of freedom, by the mass of men in the free states, to surmount all impediments, and successfully resist the encroachments of the slaveholders' party.

It cannot be that we have been so mistaken in the intelligence of the free states, as to justify the belief that they will submit to the violent and judicial encroachments of the slaveholders' party on their rights, and thus receive the chains that are already to clasp their liberties. We may properly sympathize with the enslaved African; but we are now too much concerned to secure and maintain our own freedom. If we fail, as a people, to see through the misty sophistry that selfish politicians and others interested in co-operation with the slaveholders' party are now throwing around this subject, we shall prove that we are unworthy of the boon, and American freedom must take its place among other great failures of the over-promising efforts that have, for a time, encouraged the hopes and raised high the expectation of progress in the great field of human rights.

Names are dangerous things, when they are used to belie their signification and destroy the principles of their true definition. Let us not be deceived, but bear in mind that the great thing the mass of our people desire, is the maintenance of civil and political freedom; and let no other issue interfere with the security of this great object. The place-men will stand aside when the people assert their rights, and show that they are not to be deluded by the name democracy, sounded by the lips of false men, who use the term as an instrument to prostrate their principles.

HAMPDEN.

FUSION IN MARYLAND.—Hon. Mr. Pratt, Ex-Senator from Maryland, has issued a circular letter in favor of a new political party, to be made up of the conservative members of all others. It appears that this is not done on his own responsibility alone; but on behalf of such a party, which was formally organized at Annapolis on the 25th of August. The movement is now, however, made public for the first time. A State ticket was then put in nomination, to be supported at the next election. So fusionism is not altogether a Northern institution. There are indications of the same thing in other Southern States as well as Maryland. The only difference between Northern and Southern Fusions, seems to be that the former are for the purpose of opposing Slavery aggressions, while the latter are to sustain them.

The ladies of Baltimore and those of Richmond are contending with each other as to which of the two cities shall receive and provide for the orphan children of Norfolk and Portsmouth. The ladies of Baltimore were first in the field and with the characteristic energy of the gentle sex when suffering humanity appeals to their sympathies, no less than two thousand females actively engaged at once in making up clothing for the little ones. Richmond very naturally exhibits a strong feeling of State pride against the orphan children of her sister cities being taken to a neighboring State for relief.

KANSAS FREE STATE CONVENTION.

The Kansas Free State Convention which assembled at Big Springs on the 5th of September, nominated Ex-Governor Reeder, as their candidate for Congressional Delegate. At the close of the Convention Governor Reeder made the following speech, which is reported in the Kansas Herald of Freedom:

GOVERNOR REEDER'S SPEECH.

He proceeded to say how much he thanked them for their encouraging friendship; that such applause and approval would repay all the injustice that might be heaped upon any man; that every man there would do him the justice to say that this nomination had been given entirely without solicitation, by him or his friends; that to accept it would interfere with private engagements, and that he had continually refused it when urged, until he had been told by men from all parts of the Territory that his name was essential to success. He would accept it upon the condition that he be not expected to canvass the Territory in person. To do so would not be consonant to his feelings, as he desired to go into the halls of Congress and say "I come here with clean hands, the spontaneous choice of the sovereign squatters of Kansas." In giving him the nomination, in this manner, he would now pledge to them a steady, unflinching pertinacity of purpose, never-tiring industry, dogged perseverance, and all the abilities with which God has endowed him to the righting of their wrongs, and the final triumph of their cause. He believed from the circumstance which had for the last eight months surrounded him, and which had at the same time placed in his possession many facts, and bound him heart and soul to the oppressed voters of Kansas, that he could do much towards obtaining a redress of their grievances.

He said that day by day a crisis was coming upon us; that in after times this would be posterity a turning point, a marked period, as are to us the opening of the Revolution, the adoption of the Declaration of Independence, and the era of the alien and sedition laws; that we should take each step carefully, so that each should be a step of progress, and so that no violence be done to the tie which binds the American people together. He alluded to the unprecedented tyranny under which we are and have been; and said that if any one supposed that institutions were to be imposed by force upon a free and enlightened people, they never knew, or had forgotten the history of our fathers. American citizens bear in their bosom too much of the spirit of freedom and more trying days, and have lived too long amid the blessings of liberty, to submit to oppression from any quarter; and the man who, having once been free, could tamely submit to tyranny, was fit to be a slave.

He argued upon the Free State men of Kansas to forget all minor issues, and pursue determinedly the one great object, never swerving, but steadily pressing on, as did the wise men who followed the star to the manger, looking back only for fresh encouragement. He counseled that peaceful resistance be made to the tyrannical and unjust laws of the spurious Legislature; that appeals to the Courts, to the ballot box, and to Congress, be made for relief from this oppressive load; that violence should be deprecated so long as a single hope of peaceable redress remained; but if at last all these should fail—in the proper tribunal there is no hope for our dearest rights, outraged and profaned—if we are still to suffer that corrupt men may reap harvests watered by our tears, then there is no more charge for justice. God has provided in eternal fitness of things redress for every wrong, and there remains to us still the steady eye and the strong arm, and we must conquer or mingle the bodies of the oppressors with those of the oppressed, upon the soil which the Declaration of Independence no longer protects. But he was not at all apprehensive that such a crisis would ever arrive. He believed that justice might be found far short of so dreadful an extremity; and even should an appeal to arms come, it was his opinion that if we are well prepared, that moment the victory is won. Our invaders will never strike a blow in so unjust a cause.

"Thrice armed is he who hath his quarrel just."

He then entered into the plan of conducting the campaign, and advise that the proclamation from the people calling the election, be signed by every voter. Let the legal requirements of an election be strictly observed. Our position is one of asking only that the law be carried out. When Col. Ethan was asked at Tinconderoga, by whose authority he demanded the fort, he replied, "in the name of the Great Jehovah and the Continental Congress." I expect of you that you so prepare me, that to a similar question I may boldly answer. The Great Jehovah and the Sovereign Squatters of Kansas." He spoke long and eloquently upon the importance that no rashness should endanger the Union, which we all love and cleave to. He did not consider the correct public sentiment of the South as indorsing the violent wrongs that had been perpetrated by Missourians in our Territory, and that being so he waited to hear their rebuke. Should it not come, and all hope of moral influence to correct these evils be cut off, and the tribunals of our country fail us, while our wrongs shall continue, what then? Will they grow easier to bear by long custom? God forbid that any lapse of time should accustom freemen to the duties of slaves; and when such fatal danger as that menaced comes, then is the time to

"Strike for our graves and our fires,
Strike for the green graves of our sires,
God and our native land!"

As he paused there was for an instant of deep silence as when a question of life or death is considered—every man drew a long breath, but the next instant the air was rent with cries, "Yes, we will strike!" "White men never can be slaves!" "Reeder! Reeder!" "Nine cheers for Reeder and Right!" During his speech, he had been constantly interrupted by shout and shaking of hands; but now the enthusiasm was unquenchable—the crowd gathered around him with the warmest greetings. We would rather have the place he holds in the hearts of a generous, daring people, than wear a kingly crown.

The Grand Lodge of the Odd Fellows of the United States met in Baltimore on Monday, and Wm. Ellison, Grand Sire; G. W. Rao, Deputy Grand Sire; James L. Ridgeley, Recording Secretary; and Joshua Vaneet, Treasurer, were duly installed in office.